

**Diabolical Curriculum Proposed by Truth or Consequences Municipal
Schools Board of Education**

By Richard Joseph Michael Ibranyi and William George Norris (5-2023)

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Introduction

At the 4/26/2023 special school board meeting, the Textbooks and Curriculum for all of Sierra County public schools were presented and voted on. The vote was 2-2. Board President Christy Lafont and Board Member Mark Hedge voted in favor of adopting the curriculum and textbooks and Board Secretary Jamie Sweeney and Board Member Julie Stroup voted NO. Board Vice-President Dr. Barbara Pearlman attended the meeting via Zoom and lost her connection minutes before the vote. Had she been able to vote the motion to adopt this diabolical curriculum would have passed.

There will be another vote on 5/8/2023, 5:30pm, at the Truth or Consequences Municipal Schools Board of Education at 910 North Date Street (behind Circle K gas station and Raymond's Lounge). The new curriculum of books for Kindergarten to 12th grade promotes and glorifies the following things. The evidence was taken from books made available by the Truth of Consequences School Board and is part of the New Mexico curriculum and thus not part of the California curriculum:

- Homosexuality, Transgenderism, and other sexual perversions (LGBTQ)
- Critical Race Theory (CRT) , which is anti-Christian and anti-white people because the white races were the main races that brought Christianity to the world
- Marxism
- Paganism
- Witchcraft
- Radical feminism, which by default undermines fathers and males
- The destruction of the traditional family

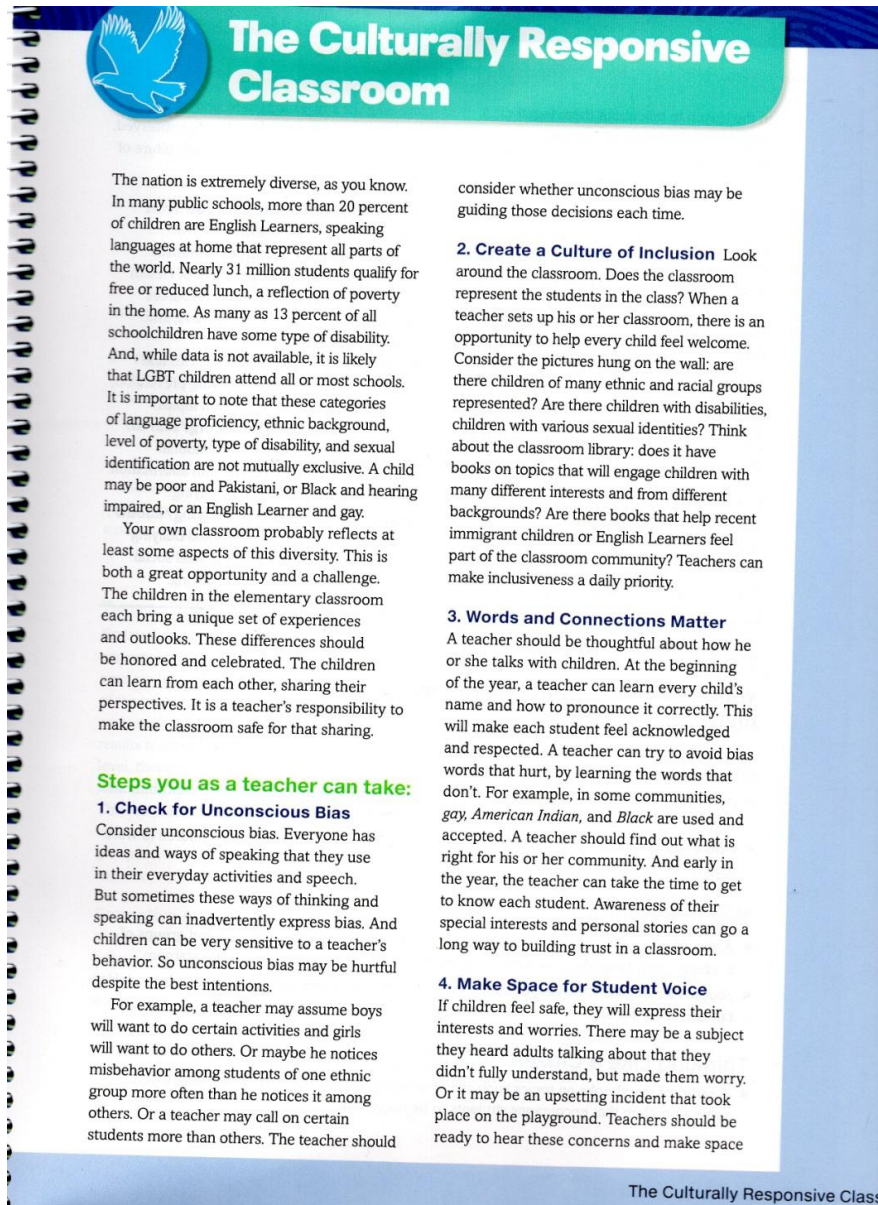
Please show up and oppose this for the sake of the children and community. Bring signs if you can, such as: "Vote No" or "Vote No to Sexual Perversion" or "Keep your perverted hands off our children." You can also attend online. I, William Norris, will be giving a speech opposing this diabolical curriculum and encourage others to do the same. For more information, such as how to attend online, you can contact me at WilliamGeorgeNorris@gmail.com.

This article will only expose the promotion and glorification of the sexual perversions in the proposed new school curriculum. You will see how it glorifies homosexuality, transgenderism, and other sexual perversions. We did not check all the books, and thus there may be more. We concentrated mostly on the Elementary School curriculum. An in-depth study needs to be made into the whole school curriculum. We concentrated on the sexual perversion aspect because it is the worst and most dangerous. And also, if we cannot get this banned from the curriculum, there is no hope to get the other evil and false things banned. If we succeed getting the sexual perversions banned, then an effort must be made to ban these other evil and false things.

Savvas Learning Company: Grades K to 5, Elementary Social Studies

My Word Interactive K (Kindergarten)

My Word Interactive K, by Savvas: “The Culturally Responsive Classroom: ...It is likely that LGBT children attend all or most schools. It is important to note that these categories of language proficiency, ethnic background, level of poverty, type of disability, and sexual identification are not mutually exclusive... The children in the elementary classroom each bring a unique set of experiences and outlooks. These differences should be honored and celebrated. The children can learn from each other, sharing their perspectives. It is a teacher's responsibility to make the classroom safe for that sharing.” (Teachers Editions, Page 19)



The Culturally Responsive Classroom

The nation is extremely diverse, as you know. In many public schools, more than 20 percent of children are English Learners, speaking languages at home that represent all parts of the world. Nearly 31 million students qualify for free or reduced lunch, a reflection of poverty in the home. As many as 13 percent of all schoolchildren have some type of disability. And, while data is not available, it is likely that LGBT children attend all or most schools. It is important to note that these categories of language proficiency, ethnic background, level of poverty, type of disability, and sexual identification are not mutually exclusive. A child may be poor and Pakistani, or Black and hearing impaired, or an English Learner and gay.

Your own classroom probably reflects at least some aspects of this diversity. This is both a great opportunity and a challenge. The children in the elementary classroom each bring a unique set of experiences and outlooks. These differences should be honored and celebrated. The children can learn from each other, sharing their perspectives. It is a teacher's responsibility to make the classroom safe for that sharing.

Steps you as a teacher can take:

- 1. Check for Unconscious Bias**
Consider unconscious bias. Everyone has ideas and ways of speaking that they use in their everyday activities and speech. But sometimes these ways of thinking and speaking can inadvertently express bias. And children can be very sensitive to a teacher's behavior. So unconscious bias may be hurtful despite the best intentions.
For example, a teacher may assume boys will want to do certain activities and girls will want to do others. Or maybe he notices misbehavior among students of one ethnic group more often than he notices it among others. Or a teacher may call on certain students more than others. The teacher should consider whether unconscious bias may be guiding those decisions each time.
- 2. Create a Culture of Inclusion** Look around the classroom. Does the classroom represent the students in the class? When a teacher sets up his or her classroom, there is an opportunity to help every child feel welcome. Consider the pictures hung on the wall: are there children of many ethnic and racial groups represented? Are there children with disabilities, children with various sexual identities? Think about the classroom library: does it have books on topics that will engage children with many different interests and from different backgrounds? Are there books that help recent immigrant children or English Learners feel part of the classroom community? Teachers can make inclusiveness a daily priority.
- 3. Words and Connections Matter**
A teacher should be thoughtful about how he or she talks with children. At the beginning of the year, a teacher can learn every child's name and how to pronounce it correctly. This will make each student feel acknowledged and respected. A teacher can try to avoid bias words that hurt, by learning the words that don't. For example, in some communities, *gay*, *American Indian*, and *Black* are used and accepted. A teacher should find out what is right for his or her community. And early in the year, the teacher can take the time to get to know each student. Awareness of their special interests and personal stories can go a long way to building trust in a classroom.
- 4. Make Space for Student Voice**
If children feel safe, they will express their interests and worries. There may be a subject they heard adults talking about that they didn't fully understand, but made them worry. Or it may be an upsetting incident that took place on the playground. Teachers should be ready to hear these concerns and make space

The Culturally Responsive Class

My Word Interactive 2 (Grade 2)


My Word Interactive 2, by Savvas: “What Makes a Family: ...Some families havetwo moms or two dads.” (Grade 2, Chapter 1, Lesson 2 (How Are Families Organized))

How Are Families Organized?

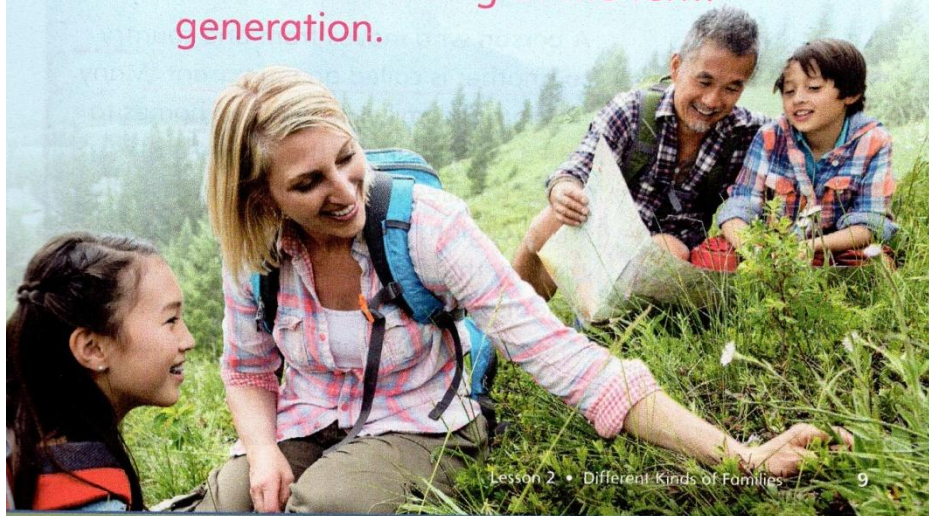
Families are organized in different ways.

An **extended family** includes more than parents and children, such as aunts and uncles. Some families have two or more generations living with them, including grandparents. A **generation** means people born and living about the same time.

Some families have one parent, a mom and a dad, two moms, or two dads. Some children have parents who live in different homes. Some children live in a family with a **guardian** who cares for them. Others are adopted by a family.

1.  **Reading Check** Tell how many generations of people live with you.

Children should demonstrate an understanding of the term generation.



Lesson 2 • Different Kinds of Families


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My World Interactive 5 (Grade 5)

My World Active 5, by Savvas: “Many Indigenous peoples included those referred to by modern native communities and scholars as two-spirits. These individuals were believed to manifest both masculine and feminine spirits and had distinct social roles that varied from group to group. These included healing, transmission of oral traditions and histories, fortune-telling, matchmaking, and the conferring of names. By exploring Native Californian cultures, students also learn that some groups accepted third-gender roles for females who assumed men’s social roles and males who assumed women’s social roles. Teachers can discuss how groups such as the Klamath, Tolowa, Yuki, Gabrielino, and Chumash recognized males who preferred to dress and live as women and, in some cases, women who dressed and lived as men. Some Californian groups granted such people important spiritual and social roles, sometimes including marriage.” (Teachers Edition)

Word Wise
Multiple-Meaning Words
When you see a word that has more than one meaning, reread the sentence. Think about the different meanings of the word and which meaning makes the most sense in the sentence. Which meaning of force fits best in the sentence that includes “natural forces such as sun, wind, and storms”?

Religion
Most Indigenous peoples had religious customs and traditions. Each group, tribe, and nation had its own religious beliefs. Some groups believed that animals and the earth had spirits. This belief is called animism.
Beliefs were often tied to daily tasks. For example, before men went on a hunt, it was a common custom for them to ask permission from the spirits before killing an animal or catching fish. As you read before, traditions such as the Green Corn Ceremony were religious festivals in which Eastern Woodland groups celebrated the harvest and gave thanks. They joyfully danced, sang, and prayed because the land had provided the harvest they needed to live.
Pueblo groups in the Southwest like the Hopi sought help and advice from kachinas (kah CHEE nuhs). These are the spirits of natural forces such as sun, wind, and storms. The kachinas could also represent ancestors. An **ancestor** is a relative who lived in the past. Hopi artists created decorative kachina dolls that they used to help children learn important traditions and customs. Sometimes the Hopi would perform special dances to call forth the kachinas to join the group.
In some Indigenous groups, there were a few men and women who were believed to have special religious powers. Historians call them *shamans*. Other special individuals were called *two-spirits* and were believed to contain both male and female spirits. People believed that these individuals had special knowledge or skills, such as the ability to heal the sick or to pray to the forces they felt guided them.



Kachina dolls are presented to young Puebloan girls. The spirits the dolls represent are shown in the masks, feathers, and clothing.

22 Chapter 1 • The First Americans

Background Information
Many Indigenous peoples included those referred to by modern native communities and scholars as *two-spirits*. These individuals were believed to manifest both masculine and feminine spirits and had distinct social roles that varied from group to group. These included healing, transmission of oral traditions and histories, fortune-telling, matchmaking, and the conferring of names. By exploring Native Californian cultures, students also learn that some groups accepted third-gender roles for females who assumed men’s social roles and males who assumed women’s social roles. Teachers can discuss how groups such as the Klamath, Tolowa, Yuki, Gabrielino, and Chumash recognized males who preferred to dress and live as women and, in some cases, women who dressed and lived as men. Some Californian groups granted such people important spiritual and social roles, sometimes including marriage.

My World Active 5, by Savvas: In Chapter 6, Lesson 3, p. 277, of the Teachers Edition, the teachers tell their students to organize and conduct a protest like the ones in the pictures shown to the left of the text, one of which is homosexuals protesting for equal rights.

Founding Principles

When the first Congress began to govern on March 4, 1789, Keeping the rights of the people during the ratification of the Constitution, the first ten amendments known as the Bill of Rights. The framers had been focused on creating the federal government. They knew the Constitution did not focus on individual rights. They knew that if these rights were not clearly stated, the government might become too powerful and endanger the rights of the people.

Freedom of speech and the right to assemble are two of the basic rights protected by the Bill of Rights.




The Founding Principles

ANALYZE IMAGES Which individual rights shown in these photographs are protected by the Bill of Rights? (the freedom of speech and the right to assemble)

ACTIVE CLASSROOM

Conduct a Mock Interview Ask students to assume that they are participating in a protest like the one shown in the photographs on this page. Assign half of the students to be reporters and the other half to be activists protesting for their rights. Organize the reporters into small groups to think of questions they might ask the protesters. Meanwhile, the protesters should meet in small groups to discuss why they are protesting. Then, ask for volunteers to participate in a mock interview. Have several students volunteer to conduct their interview in front of the class.

Chapter 6 • Lesson 3 277

McGraw Hill: Grades 6 to 8, Middle School Social Studies

Unites States History

Unites States History, Voices and Perspectives, page 817: “Inspiring Other Groups: After the *Brown v. Board of Education* decision, the subsequent efforts and victories of the civil rights movement inspired other minority groups to fight for equal rights. One such group was the LGBTQ+ community. In New York City in the summer of 1969, gay, lesbian, and transgender patrons at a bar called the Stonewall Inn fought back against police harassment. The Stonewall riots fueled the ongoing national movement for LGBTQ+ equal rights. In 1979, the LGBTQ+ community organized a March on Washington that was inspired by the 1963 African American civil rights event of the same name. Another LGBTQ+ March on Washington took place in 1993, during which marchers and activists carried the sign below.”

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Inspiring Other Groups

After the *Brown v. Board of Education* decision, the subsequent efforts and victories of the civil rights movement inspired other minority groups to fight for equal rights. One such group was the LGBTQ+ community. In New York City in the summer of 1969, gay, lesbian, and transgender patrons at a bar called the Stonewall Inn fought back against police harassment. The Stonewall riots fueled the ongoing national movement for LGBTQ+ equal rights. In 1979, the LGBTQ+ community organized a March on Washington that was inspired by the 1963 African American civil rights event of the same name. Another LGBTQ+ March on Washington took place in 1993, during which marchers and activists carried the sign below.

PRIMARY SOURCE: POSTER



EXAMINE THE SOURCE

1. **Identifying** According to the poster, what were LGBTQ+ activists demanding?
2. **Analyzing** What details in the poster suggest that the event was inspired by the civil rights movement?

Civil Rights and American Society 817

Conclusion

According to the natural law and more importantly according to God who put the natural law in all men's hearts, sin is not a right and thus is not a civil right. The Bible says,

"He [God] hath commanded no man to do wickedly, and he hath given no man license [the right] to sin:" (Ecclesiasticus 15:21)

And the Bible says that homosexuality and transgenderism are sins.

"A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel, for he that doeth these things is abominable before God." (Deut. 22:5)

"If any one lie with a man as with a woman, both have committed an abomination, let them be put to death; their blood be upon them." (Lev. 20:13)

St. Paul says,

"For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature. And, in like manner, the men also, leaving the natural use of the women have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their error... They who do such things, are worthy of death; and not only they that do them, but they also that consent to them that do them." (Romans 1:26-27, 32)

Also worthy of death, then, are all those who support or do not sufficiently denounce these sins and sinners.

"If any one sin and hear the voice of one swearing and is a witness either because he himself hath seen or is privy to it, if he do not utter it, he shall bear his iniquity." (Lev. 5:1)

And God, speaking to the Prophet Ezechiel, says,

"If, when I say to the wicked, Thou shalt surely die. And thou declare it not to him nor speak to him that he may be converted from his wicked way and live: the same wicked man shall die in his iniquity, but I will require his blood at thy hand." (Ez. 3:17-18)

St. Peter teaches that whoever promises sinners liberty to sin is not truly free but a slave of corruption:

"But these men, as irrational beasts, naturally tending to the snare and to destruction, blaspheming those things which they know not, shall perish in their corruption, ...having eyes full of adultery and of sin that ceaseth not; alluring unstable souls, having their heart exercised with covetousness, children of malediction, ...promising them liberty, whereas they themselves are the slaves of corruption. For by whom a man is overcome, of the same also he is the slave." (2 Pt. 2:12, 14, 19)

Hence, to say that homosexuals and transgenders must be given civil rights is the same as saying murderers and rapists must be given civil rights. The blacks should be angry that their whole race is being equated with sins of homosexuality and transgenderism. Race is a trait not a conduct. Homosexuality or transgenderism is a conduct not a race.

Any society or country that supports or tolerates rampant homosexuality, transgenderism, and other sexual perversions is destined to fall from within and then from without. History alone tells us this, such as Sodom and Gomorrah and the Pagan Greek and Pagan Roman Empires.

St. Jude says, “As Sodom and Gomorrah ...having given themselves to fornication and going after other flesh [homosexuality] were made an example, suffering the punishment of everlasting fire, in like manner these men also defile the flesh and despise dominion, and blaspheme majesty... These are...unfruitful, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own confusion, wandering stars, to whom the storm of darkness is reserved for ever.” (Jude 1:7-8, 12-13)

All men of good will on this topic must do all in their power to re-institute laws that make homosexuality and transgenderism (LBGTQ) crimes, which means imprisonment and even the death penalty for obstinate repeat offenders. After all, not too long ago these sins were crimes in the USA and most of the world. Until then, we must tolerate them but never accept their sinful lifestyle.

As long as they live, we must love them and pray for their conversion, but must abhor the ones who publically flaunt and promote their sexual perversions. While we love them as human beings, we do not love them as homosexuals or transgenders, which would be the same as loving sin. We love sinners but hate their sins:

King David says, “You that love the Lord, hate evil.” (Ps. 96:10)

The Prophet Amos says, “Hate evil, and love good.” (Amos 5:15)

Jesus says, “Love your enemies.” (Mt. 5:44)

St. Paul says, “Let love be without dissimulation; hating that which is evil, cleaving to that which is good.” (Rom. 12:9)

To get God’s mercy, sinners must confess their sins and have a firm purpose not to sin again. God only waits so long for a sinner to repent at which point there is no more mercy but wrath:

“For mercy and wrath are with him. He is mighty to forgive and to pour out indignation. According as his mercy is, so his correction judgeth a man according to his works.” (Eccus. 16:12-13)

Jesus says, “But as for those my enemies who would not have me reign over them, bring them hither and kill them before me.” (Lk. 19:27)

St. Paul says, “Know you not that the unjust shall not possess the kingdom of God? Do not err: neither fornicators, nor idolaters, nor adulterers, nor the effeminate, nor liars with mankind, nor thieves, nor covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God.” (1 Cor. 6:9-10)

Hence, if you really loved homosexuals and transgenders, you would condemn them as homosexuals and transgenders and call them to conversion. If not, then you are telling them to go to hell. And you will go to hell with them for sins of omission, as well as any other mortal sins you may be guilty of.

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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Mary’s Little Remnant

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